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ABSTRACT

This document, the fifth in a series on diversity in the classroom, supports Canadian teachers of First Nations and Metis students. Section 1, "Introduction," provides a history of First Nations and Metis education and introduces the document. Section 2, "People of Many Nations," discusses environmental and linguistic diversity, legal terminology, and reclaiming names. Section 3, "So Who's This in My Classroom?" examines cultural characteristics and identity. Section 4, "What is First Nations and Metis Education?" discusses indigenous pedagogy, curriculum materials and resources, instructional methods and strategies, assessment and evaluation, and parent participation. Section 5, "What's In It For Me as a Teacher?" discusses the role of teachers working with aboriginal students. Section 6, "Creating a Positive Environment," discusses how to create positive, safe, welcoming, and joyful environments. Section 7, "Affirming the First Nations and Metis Child," discusses indigenous pedagogy; the four R's of classroom practice (respect, relevance, reciprocity, and responsibility); the child is not the teacher; and accepting language diversity. Section 8, "Challenging and Replacing Stereotypes," discusses social stereotyping, curriculum bias and ethnocentrism, what teachers can do, what is appropriate, how children develop views of other cultures, stages of development of racial attitudes and appropriate adult responses, and beyond the classroom. Section 9,

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"Becoming an Effective Teacher of First Nations and Metis Students," examines seven specific capabilities for effective cross-cultural educators. Appendix A contains lists of relevant books and videos. Appendix B highlights the work of many First Nations authors and illustrators. (Contains 24 references.) (SM)

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Saskatchewan Professional Development Unit

Saskatchewan Instructional Development and Research Unit

Diversity in the Classroom Series

Number Five

Aboriginal Cultures and Perspectives:

Making a Difference in the Classroom

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Foreword

Foreword

"Diversity in the Classroom" is a series of resources prepared for educators by educators. Working with an advisory committee of educators, authors research each topic thoroughly, distilling theory into a practical resource. The documents are research-based, concise yet comprehensive, and we hope of immediate use to teachers.

Guided by the following principles, each of the seven documents in the series:

- supports a learner-centred climate conducive to transactional and transformational learning
- encourages inclusion and celebrates diversity
- promotes teacher development that accommodates children's needs
- challenges teachers to examine assumptions and beliefs
- respects and empowers all members of the learning community.

Just as the blocks of a quilt are assembled to form a larger and more complete picture, so, too, will you find that the seven documents together form a more complete picture of "Diversity in the Classroom". We invite you to explore each of the documents in the series.

Caroline Krentz
Director, SIDRU

"Honouring Diversity in the Classroom: Challenges and Reflections" is the foundational document which provides the framework for the other documents. Each of the other six documents presents a different block of the "Diversity in the Classroom" quilt.

Gwen Dueck
Director, SPDU

We hope you enjoy working with this resource and will consider the other documents in the series. Your comments and suggestions are always appreciated.

Acknowledgements

Acknowledgements

This document comes to its present form with the thoughts and ideas of many . . .

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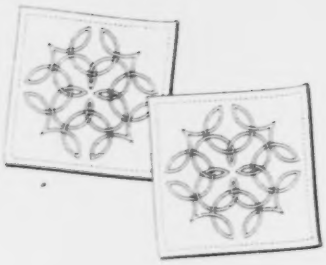

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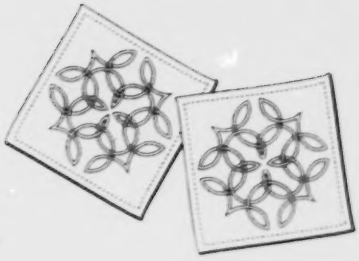
AN Invitation



Diversity in the classroom is a reality of many classrooms today. With the changing demographics of the Saskatchewan population, you as a teacher probably have, or will have, First Nations and Métis children in your classroom. Past practices of schools have not served First Nations and Métis children well. The dropout rate is still unacceptably high, as is the rate of age grade displacement. The purpose of this document is to support teachers of First Nations and Métis students by providing a starting point. We invite you, the educator, to reflect on your practice and join us in the challenge, innovation and excitement of First Nations and Métis education.

A History of First Nations and Métis Education

First Nations and Métis education is a relatively new discipline in its current form. In the first half of this century, many First Nations and Métis communities had no schooling available to them, especially in the north. Historically, First Nations children attended residential schools which were operated by various religious denominations. Later on, Indian Affairs operated federal schools on Indian reserves; communities not served in this way saw their children attend "integrated" schools in nearby towns where First Nations children were expected to adapt to mainstream norms. In all of these schools, First Nations parents and communities were restricted by law from participating in the education of their children. In the 1960s as First Nations and Métis people across Canada lobbied for change, they insisted that, like other parents, they have a say in the education of their children. The First Nations plan for change was articulated in the National Indian Brotherhood's 1972

Indian Control of Indian Education paper. Since that time, First Nations and Métis communities, in conjunction with educational institutions, have articulated practices that will increase the likelihood of success of First Nations and Métis children in the school system.

Besides dealing with the positive developments in Métis and First Nations education, we have to acknowledge past and present racist practices. Past racism situates and gives reason to the present conditions of First Nations and Métis education.

Here are some interesting facts:

- In the 1950s when a dam was being built in northern Saskatchewan, a school was set up for the children of the workers. The children of Métis workers were not allowed to attend that school simply because they were Métis.

- In the 1960s an aptitude test was used to deny a Cree speaker access to Teacher's College. He persevered and went on to become a highly successful educator.

- In the 1980s First Nations children were still being taught in Saskatchewan schools that the word for a First Nations woman was "squaw".

This is the legacy of First Nations and Métis education in Saskatchewan. The "Key Dates" chart at the end of this section provides even more interesting facts.

You can make a difference in the success of First Nations and Métis students and build relationships between First Nations, Métis and non-First Nations peoples.

Racism continues today as First Nations and Métis people continue to deal with racial harassment and discrimination as part of their everyday experience. As one Métis woman commented, "Our cultural identity is tied to racism. We know we're the *other*". If we ignore this reality in our schools today, we only serve to perpetuate the past and do not do justice to First Nations and Métis students. We need to address issues of racism, bias and stereotyping in education, to give voice to this reality so we, along with our students, can replace prejudice with enriching experiences and mutual respect.

The hope for success of the children is at the heart of First Nations and Métis education. That is why we invite you to join in, to gather new information that will facilitate decision making and hopefully, challenge your assumptions. Most of all we hope this document will help you to come to know your students better.

KEY DATES in the History of First Nations and Métis Schooling

1799 James Grant, senior partner of the North West Company, directs in his will that his two Métis sons, Cuthbert and James will be educated in Scotland. *He has a woman of this country for a wife . . . she can both read and write [English] which she learned to do at Hudson's Bay where the Company has a school.* — Daniel Harmon, 1783

1808 The Hudson's Bay Company hires three teachers for northern posts in what is now northern Manitoba.

1818 Legace's Institute of the Prairie is established by Father Provencher at the request of the Métis. The school serves the highly mobile community of Grantown's buffalo hunters, teaching on the move.

1829 Angelique and Marguerite Nolin, French-Ojibwe Métisse, establish the first girls' school in Western Canada at Red River.

1840 A mission school is established in Cumberland House by Henry Budd, Ojibwe catechist.

1846 A mission school is established in Lac La Ronge by James Beardy and James Settee, Cree catechists.

1860 A mission school is established in Ile-a-la-Crosse by the Grey Nuns. Among the sisters who served there is Sarah Riel, sister of Louis Riel.

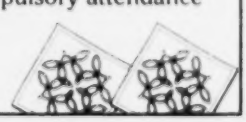
1867 *The British North America Act* grants the federal government the responsibility for First Nations people and lands.

1871 Treaty No. 2 is signed, followed by Treaty No. 4 (1874), Treaty No. 5 (1875), Treaty No. 6 (1876), Treaty No. 8 (1899), and Treaty No. 10 (1906). *The Queen wishes her red children to learn the cunning of the white man and when they are ready for it she will send school masters on every reserve and pay them.* — Treaty No. 4, 1874

1876 *The Indian Act* is passed.

1883 Industrial schools established at Qu'Appelle, High River and Battleford.

1894 An Order in Council is passed which empowers agents of the government to secure compulsory attendance of Indian children in schools. Police were used to round up truants and run-aways. The government provided funds for an annual teacher's salary on the basis of $12.00 per pupil, to a maximum of $800.00 per year. This practice of paying teachers according to attendance rates led to disputes, demands to secure the compulsory attendance of children, and overcrowding in residential schools.



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1898 A residential school is established in Ile-a-la-Crosse. *I was raised by my grandfather during the time of the first war . . . One day, an Instructor and the RCMP came to take me away to school. My grandfather cried when they took me away from him.* — Saskatchewan elder, 1976

1906 Residential schools are established at Beauval and La Ronge.

1907 The Bryce Report exposes the shocking living conditions and high death rates of children in residential schools. *Of a total of 1,537 pupils reported upon, nearly 25 per cent are dead, of one school with an absolutely accurate statement, 69% of ex-pupils are dead, and that everywhere the almost invariable cause of death is tuberculosis. We have created a situation so dangerous to health that I was often surprised that the results were not worse.* — The Bryce Report, 1907

1910 Métis and non-status Indian children excluded from Saskatchewan schools.

1911 The intermittent practice of accepting Métis and non-status Indian children into residential school is officially stopped.

1944 The Piercy Report reports that half of the children in northern Saskatchewan were not in school.

1944 The CCF government in Saskatchewan takes responsibility for Métis and northern education.

1950 The first *Joint School Act* is signed between Manitoba and the federal government, allowing for the education of First Nations children in provincial schools. Saskatchewan signs in 1951.

1960 First Nations given full rights of Canadian citizenship, including the right to vote. *You talk big words of integration in the schools. Does it really exist? Can we talk of integration until there is social integration? Unless there is integration of hearts and minds, you have only a physical presence.* — Chief Dan George

1972 The National Indian Brotherhood releases a position paper, Indian Control of Indian Education. *I don't think that anybody anywhere can talk about the future of their people ... without talking about education. Whoever controls the education of our children controls our future, the future of our people and the nations.* — Wilma Mankiller, Cherokee, 1994

1972 The Saskatchewan Indian Cultural College is established.

1973 The principle of "local control of education" is accepted as Department of Indian Affairs policy.

1973 James Smith becomes the first reserve in Saskatchewan to take over control of education from Indian Affairs.

1973 The Indian Teacher Education Program (ITEP) is established at the University of Saskatchewan.

1975 The Métis community of Ile-a-la-Crosse attains an autonomous school division.

1976 The Saskatchewan Indian Federated College is established in Regina.

1976 The Northern School Board (later Northern Lights School Division #113) becomes an autonomous school board.

1976 The Northern Teacher Education Program (NORTEP) is established.

1980 The Gabriel Dumont Institute is established. The Saskatchewan Urban Native Teacher Education Program (SUNTEP) is its first educational program.

1980 Saskatchewan Education establishes the Community Schools Program.

1980 The Saskatoon Native Survival School (later Joe Duquette High School) is established in Saskatoon.

1989 NORTEP introduces the Northern Professional Access Program (NORPAC).

1994 The Saskatchewan Indian Federated College becomes a member of the Association of Universities and Colleges of Canada.

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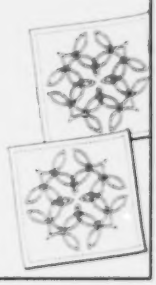
Reflection

There was this one teacher . . .

When First Nations and Métis people share the stories of their educational experiences, stories of racism and the horrors of residential schools are commonplace. The pain is real, the repercussions so overwhelming. Yet there are also stories that speak of the exceptions, the teachers who were different, who stand out in memory. There was a Métis sister in a residential school who lifted up her long skirts and taught her students to jig when no one was looking. Another young woman made an older Cree-Métis boy feel comfortable and protected him from the taunts of his much younger classmates. Now in his eighties, he still remembers her kindness. Another teacher is fondly remembered for encouraging her students to speak Mitchif during recess and to teach her their language. The struggles of another young teacher to use Cree in the classroom had hilarious results and the memory brings smiles to his former students. An energetic English teacher used his love of soccer to bring enjoyment to the grim existence of the young men he taught in residential school. Their great-grandchildren still excel at the sport. An innovative teacher on the Thunderchild Reserve created a beautiful quilt with her students which taught word-picture association and the letters of the alphabet. Their quilt and their school picture now hangs in the First Nations gallery at the Royal Saskatchewan Museum. One teacher **can** make a difference.



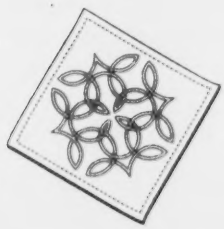
Overview

In this document you will find:

- information about the First Nations and Métis people of Saskatchewan and their children who will be in your classrooms,
- definitions and benefits of First Nations and Métis education,
- how to create a positive classroom environment which will affirm First Nations and Métis children,
- the importance of screening materials for bias, and
- ideas on how to become a more effective teacher of First Nations and Métis students.

We have also included starting places for further learning in Appendix A and ideas for using children's literature in the classroom in Appendix B.

PEOPLE Of Many Nations

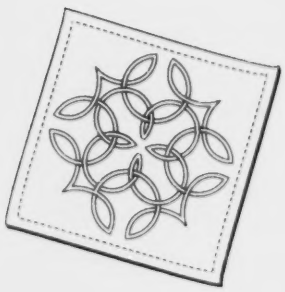


The People of the many Nations visited each other's lands. The People from the North brought elk meat. The People from the West gave them fish. The People from the South brought corn. The People from the East gave them hides. (Ortiz, Simon, 1977)

Saskatchewan has within its boundaries a rich and diverse First Nations and Métis population. Faced with the opportunities and challenges such diversity can represent, how do teachers make education more relevant to better meet the needs of such a varied student population? The First Nations and Métis children attending schools come from backgrounds reflecting urban and rural, northern and southern, and on-reserve and off-reserve experiences. Knowing who your students' people are can be a first step in coming to know this cultural diversity.

Environmental and Linguistic Diversity

Aboriginal peoples of Canada can be loosely grouped based on environmental and linguistic affiliations. Although there is great variation from one group to the next, the First Nations and Métis peoples who live together in environmental areas share certain cultural traits shaped by interaction with their environment. There are six generally accepted environmental groupings found in Canada. The environmental groupings and nations specific to Saskatchewan are:



Groupings	First Nations and Métis People of Saskatchewan
Subarctic	Dene, Woodlands Cree, Swampy Cree, Métis
Plains	Plains Cree, Nakota, Lakota, Dakota, Saulteaux, Métis

The languages spoken by such neighbours as the Dene and Woodlands Cree, and Lakota and Saulteaux are as different as German is from Chinese. There are ten generally accepted Indian language families represented in Canada, with each language family containing many different languages and dialects. The Indian language families, distinct languages within these families, and regional dialects found in Saskatchewan are:

Language Family	Language	Dialect
Algonkian	Cree Saulteaux	y, n, th
Siouan	Nakota Dakota Lakota	
Athapaskan	Dene	t, k

In addition, there are the Mitchif languages (languages blending, most frequently, Cree and French) spoken by the Métis peoples.

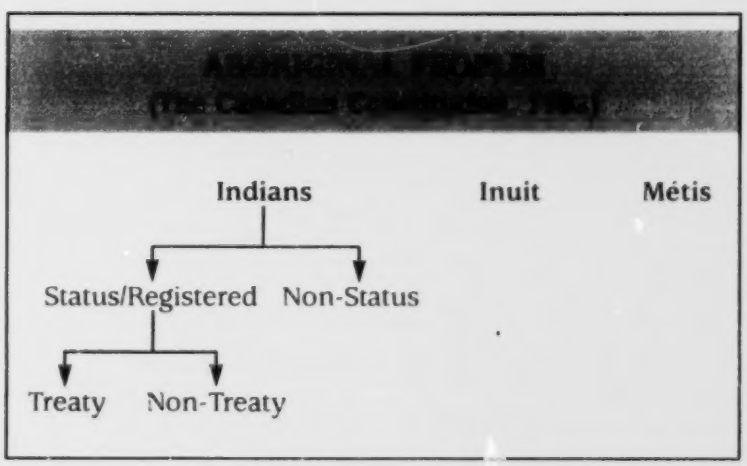
Currently, the prairie provinces are home to the highest per capita ratio of people reporting Aboriginal origins. Additionally, a greater number of Aboriginal peoples are under the age of 15 and thus more apt to be involved with the K-12 school system. Statistics Canada, 1991, indicated:

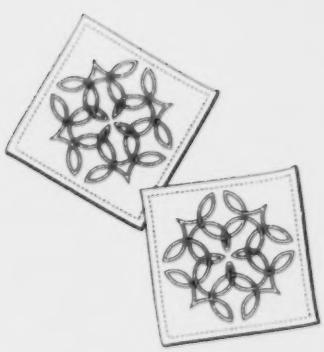
- 4% (1,002,675) of Canada's population reported Aboriginal origins.
- 10% (96,580) of the Saskatchewan population reported Aboriginal origins.
- 37% of people reporting Aboriginal ancestry are under the age of 15, as compared to 21% for the total Canadian population.

Legal Terminology

Identity is the fact of "being a particular person" and community self-definition is an integral part of a distinctive collective identity or "being a particular group".

The children of First Nations and Métis peoples of Saskatchewan have had their ability to define themselves, individually and collectively, severely burdened with a legacy of colonization and legal entanglements. The political and legal identity of First Nations people has been largely created by acts of government which has resulted in a complex, categorized system that is often hard to understand. This dilemma began in 1867 with Canadian confederacy when the British Crown gave legislative control of Indian nations to the Canadian government. Métis and Non-Status peoples fell outside this legal definition and responsibility was relegated to the provinces. Government legislation has, over the years, created several categories of "Indians" that have divided people from the same family into different groups. Prior to 1985 the categories of Indians were status/registered Indians which were further sub-divided into treaty and non-treaty Indians. The introduction of Bill C-31 in 1985, which was intended to remedy this, has in many cases just added further confusion to the issues and further subdivided the people.

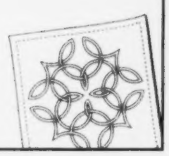




Reclaiming Names

A peoples' ability to name themselves and self-identify their membership is a basic foundation of continued survival as a distinct people. Terms evolve and will continue to evolve as people seek to regain that which was lost through the process of colonization. It is important to determine the appropriate, contemporary terminology used in each area. The names the many nations have for themselves most often translate into "the People". It is preferred and appropriate when speaking about a specific Indian nation to refer to the group according to their origin.

Commonly Used Terms	Names in Their Own Languages
Eskimo	Inuit
Sioux	Lakota
Sioux	Dakota
Assiniboine	Nakota
Chipewyan	Dene
Saulteaux/Plains Ojibwa	Anishinabe
Cree	Nehiyawak



People in the local community are often the best judge of what terms apply and when.

At those times when umbrella terms or generalizations are appropriate, the following terms apply:

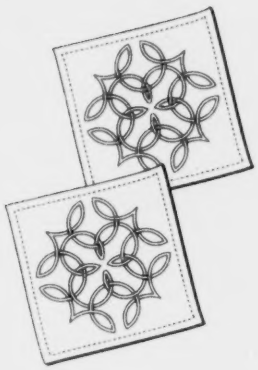
Aboriginal is defined by the Constitution Act (1982) and refers to Indian, Inuit and Métis peoples of Canada.

Indigenous peoples is a term that is used when an all inclusive term for an international context is required.

First Nations is the term the Assembly of First Nations uses to refer to their membership.

Métis are the descendants of European fathers and Indian mothers. The Métis have evolved into a distinct group with a unique culture and are also unique in a legal sense.

SO WHO'S THIS In My Classroom?



The First Nations and Métis children you have in your classroom will reflect these many aspects of diversity; a single class may contain any number of combinations of the following experiences:

- Student cultural/ethnic background:

  all students Aboriginal, some students Aboriginal, few students Aboriginal, no students Aboriginal

- Classroom setting:

  rural, urban, northern, southern, band controlled, provincial, independent

- Language background:

  . . . be monolingual in a First Nations language or English

  . . . speak a dialect of English

  . . . be bilingual in a First Nations language and English

  . . . speak a First Nations language and some degree of English

  . . . speak English or a dialect of English and some degree of a First Nations language.

- Family makeup:

  single parent, blended family, intergenerational family, extended family, foster care, living on their own

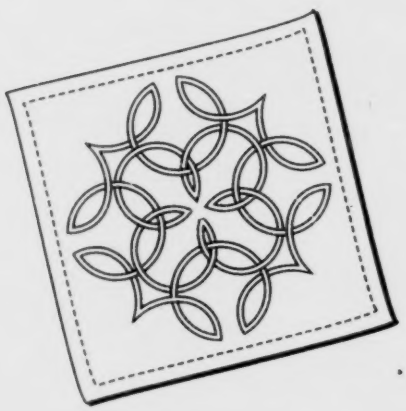
- Teacher background:

  teacher Aboriginal, teacher non-Aboriginal, various teachers

Identity

There are various possible levels of ethnic identity, each level having characteristics that vary with the individual and the time in life and situations and settings in which one finds one's self .
(Banks, 1997)

Even when students share a common culture and sense of identity, there are enormous differences within First Nations and Métis groups that need to be considered. Individuals within any one cultural group will vary widely in the degree to which they identify with and the attitudes they hold toward their own people. A critical factor in the development of identity is the attitudes that the rest of society holds towards your group. If your group is viewed positively by society, your identity will be enhanced; if your group is viewed in a racist or stereotypical manner, your identity will be diminished. A key point for teachers to consider is that the First Nations and Métis students they have in their classroom will vary in the degree to which they identify with their people. Some may be extremely knowledgeable and their traditional culture will be highly important; others may be less knowledgeable and their traditions and ceremonies will be less important. Research has shown that carefully structured classroom experiences and non-stereotypical, anti-racist materials can impact significantly on the attitudes of all students, particularly the identity and self-esteem of minority students.



WHAT IS First Nations and Métis Education?

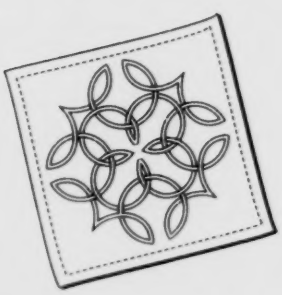
Improvements to the education of Indian and Métis students are dependent upon changes in the processes of development (evaluation, design, implementation and maintenance), the instructional approaches taken, and the presentation and representation of curricula and materials. (Saskatchewan Education, 1995)

First Nations and Métis education includes education both for and about First Nations and Métis peoples. This includes, but is not limited to, Indigenous pedagogy, curriculum materials and resources, instructional approaches, assessment and evaluation, and parental participation.

Indigenous Pedagogy

Inter-generational transmission of knowledge is necessary to the survival of cultures. Each society is unique in the means chosen to accomplish this task and does so in accordance with its beliefs and values. Each of the First Nations had its own educational processes that were effective for transmission of cultural knowledge. While the Indigenous nations of North America were numerous and diverse, and specific practices varied from nation to nation, some generalizations (cooperative learning, child-centred curricula, experiential learning and holistic education) hold true for all.

Curriculum Materials and Resources



It is of utmost importance that children of First Nations and Métis ancestry see themselves depicted as worthwhile individuals to be valued and treated with respect. Educators need to be able to recognize bias in all materials used in the educational process. Check for:

- First Nations and Métis content and perspectives included in all curricula and across all subject areas.

Books written expressly for children are judged by the criteria for literary and artistic excellence. Books with minority characters are held to an additional set of criteria for excellence ... the characters must be portrayed as unique individuals rather than cultural and/or racial representatives; the book must transcend stereotypes in appearance, behavior, and character traits; physical diversity must be evident; the culture must be accurately portrayed. If the story deals with factual information, it must be accurate, dialect cannot be presented as substandard English, and offensive and degrading vocabulary must be avoided.
(LaBonty, 1995)

- Curricula and resource materials that reinforce and complement the beliefs and values of First Nations and Métis peoples.
- Curricula and resource materials that include both historical and contemporary issues.
- Curricula and resource materials reflecting the diversity of First Nations and Métis peoples.
- Programs for and about First Nations and Métis students (i.e.: Native Studies and Indian Languages).
- Instructional resources that are screened for stereotyping, bias, racism and other inaccuracies.

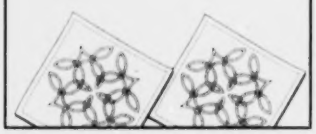
Instructional Methods and Strategies

The manner in which a society is organized, and the kind of learning that is most valued, molds a certain approach to learning in children. Certain kinds of learning are reinforced more than others. Acknowledging that cultures embrace and operate within different rules can lead to understanding and respect for different ways of life. Awareness of these differences allows teachers to create lessons that accommodate varying styles and abilities, as well as seek to understand students' behaviours and learning styles. Selection of instructional approach is a critical, professional decision based on the interaction and interrelationship between and among the teacher, the student and the instructional task. Consider perspectives and the diverse cultural experiences of First Nations and Métis students when determining instructional approaches. Use a variety of instructional approaches to accommodate a variety of learning styles.

Assessment and Evaluation

DID YOU KNOW...

Many years ago a psychologist who tested a number of school children on one of our reserves with the Wechsler scale concluded that somewhere between 50% to 75% of us were mentally subnormal. Some thirty years later another psychologist came out, armed with the revised version of Wechsler's scale, for another session. His conclusion, at times fairly percolating with optimism (for he had read the first study), was that nowadays "only" 25% to 50% of us were mentally subnormal. (Chrisjohn, 1993)



Effective evaluation and assessment ...

- provides a variety of ways for students to demonstrate their learning.
- is free of cultural stereotyping.
- is based on a range of experiences and opportunities.
- is conducted in relevant and authentic ways.
- incorporates student reflection and self-assessment.

Studies of First Nations and Métis intelligence have relied heavily on the WISC and WISCR. The results of these studies have produced a consistent pattern of finds: First Nations and Métis children do not perform in the same manner as non-Aboriginal/majority populations on standardized tests of intelligence. Sternberg (1984) offers a "contextualist" view of intelligence (intelligence is considered in respect to the context in which an individual develops and operates). The reality of the current school system is that students are and will be assessed for their intellectual capabilities. When considering decisions based on standardized tests which will have life-long consequences for First Nations and Métis students, it is imperative that teachers consider test bias.

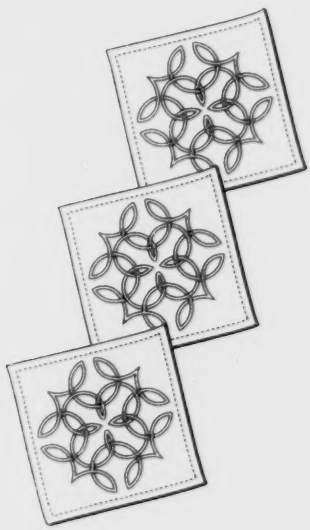
Parent Participation

Parents have both a right and a responsibility to play an active role in the education of their children. Quality education is dependent on a team effort involving administrators, teachers, and parents who are committed to their students' educational development. In fostering parental involvement, consider:

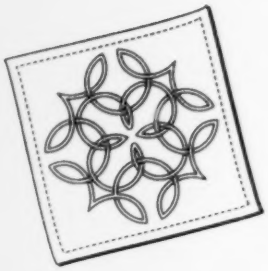
There shall be a recognition that children exhibit different learning styles but that these learning styles cut across cultural and socio-economic groups. No cultural group should be stereotyped as exhibiting only a particular learning style. (Saskatchewan Education, 1984)

- providing a warm, friendly place where children and adults feel welcome, secure, and stimulated to learn.
- showing respect for local community values, cultural views, linguistic backgrounds by reflecting these in staffing, curriculum and school activities.
- welcoming and supporting effective communication between staff and parents.
- encouraging parental participation in making decisions and solving problems that affect children's education.

For further information on parental involvement see *Seeking a Balance, a Parents Guide to Help Children Succeed*, Manitoba Education (1993).



WHAT'S IN IT
For Me As A Teacher?



Attention to First Nations world views and educational practices can benefit all teachers and students. Basic foundations of traditional child rearing practices such as co-operative learning, child-centred curricula, experiential learning, and holistic education are entirely compatible with the philosophy of provincial curricula.

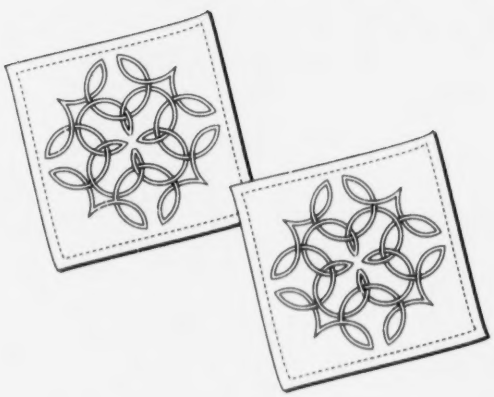
Saskatchewan teachers view their role as educators to be critical to creating societal change, for the benefits of all residents of the province, but especially for Aboriginal and non-Aboriginal students. (Saskatchewan Teachers' Federation, 1994, p.71.) Saskatchewan teachers, through membership in the Saskatchewan Teachers' Federation, and specifically under the *Aboriginal Education Policy*, support Saskatchewan Education initiatives in the area of First Nations and Métis education and encourage Saskatchewan Education to develop:

- curriculum and corresponding instructional and evaluation strategies that reflect Aboriginal experience, with the involvement of Aboriginal educators and community members;
- curriculum for Aboriginal languages;
- programs to deal with racism in the education system in an integrated way.

All Saskatchewan teachers, as members of the Saskatchewan Teachers' Federation, both Aboriginal and non-Aboriginal, are further encouraged to:

- increase their understanding of Aboriginal cultures;
- develop and implement appropriate instructional and evaluation strategies;
- recognize that English is a second language or dialect for many Aboriginal students and take this into account in their planning and practice;
- bear in mind the effects of the social force of poverty on students;

- act to eliminate racism and racial harassment in their classroom and school;
- be proactive in outreach to parents and the community;
- be supportive of each other in learning and developing strategies for the classroom and community.



CREATING
A Positive Environment

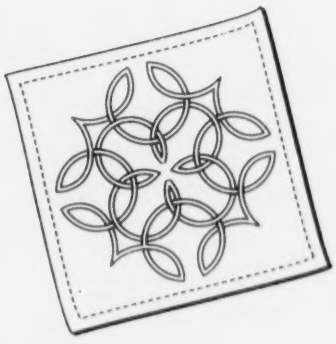
Good acts done for the love of children become stories good for the ears of people from other bands; they become as coveted things, and are placed side by side with the stories of war achievements.

— Nakota proverb

A positive classroom is inviting. It welcomes and validates each of the students who are members of the classroom community. Above all, a positive classroom is a safe place which affirms and includes all students. Students need to feel that they belong, that they are important, and that they can contribute and succeed. They must feel that they have choice and influence in their lives. While teachers may affirm their students collectively, it is also necessary to affirm students individually and in ways which are appropriate to each student. The quality of relationships, the degree of comfort that a student experiences, has a profound effect on the quality of their entire school experience. First Nations students who enjoy positive and supportive relationships with their teachers and fellow students will experience a positive impact in three key areas: attendance, effort and achievement.

Positive Regard

Teachers who smile, enjoy their students, and take an interest in their academic and personal lives communicate their positive regard. Verna Kirkness, a Cree educator from Manitoba, has said that in a Cree community, the highest compliment that a teacher can receive is to be called "kind". Teacher "kindness" can be expressed in a number of ways:



- a compassionate response to children in distress,
- a visible fairness and equitable approach in all dealings with students,
- avoidance of sarcasm and cutting remarks,
- a flexible approach to classroom rules and assignments which accommodates any stresses a student might be experiencing, while still

communicating a commitment to the student's academic success.

While this is important to all children, it is of vital importance to First Nations and Métis children who may have already experienced rejection and racism in the educational and community environment.

A Safe Environment

A positive classroom is a safe environment. It provides a child with both physical and emotional safety. A First Nations student in a positive classroom is safe from ridicule, racism and physical attacks. While safety is an important aspect of the positive classroom, it is one of the most difficult qualities to provide. Students come into our classrooms from other places: previous classrooms, playgrounds, and the larger community where they may have learned negative ways of dealing with each other. These ways of interacting are difficult to unlearn. Safety in the classroom begins with the teacher. The teacher provides the model for positive interaction and sets the example. Students need to see their teacher as protector and defender of their safety. Teachers who intervene in incidents of harassment and bullying and who demonstrate concern for the physical and emotional safety of their students are communicating in explicit ways that students are safe under their care. In their academic program, students need to feel safe in sharing difficulties, seeking help, and taking risks without fear of embarrassment.

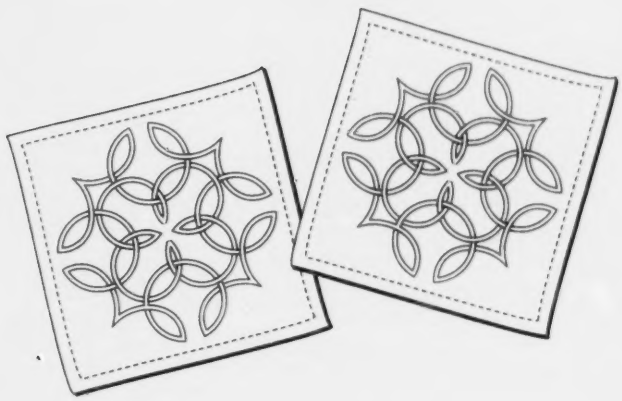
Creating Welcome

"Tawow" is a Cree word which communicates welcome. It can be interpreted as meaning "come in, there is room for you". When building a positive environment, teachers can think of different ways to communicate to students and parents that 'there is room for them' in the classroom. A smiling welcome, a handshake, words of greeting posted on the door, morning rituals which welcome students, talking circles and special places, and protocol for classroom visitors create warm and welcoming classrooms. A 'tawow' classroom is an easy place to visit and a hard place to leave. It feels comfortable and friendly. One teacher had over fifty students in his classroom during a break. They were

"just visiting" - talking casually and looking at the many posters that he had on his classroom walls.

Playfulness and Joy

A positive classroom environment makes room for humour and fun. A teacher of a particularly active Grade 7 classroom spontaneously took her students out to play in the snow. The shared fun and laughter created a bond between teacher and students which carried them through more difficult and challenging times. Laughter is an effective stress release and is a very significant aspect of First Nations and Métis culture. The teacher who introduced a bathtub into his reading corner and another teacher who brought in an empty television, made humour and play a part of their classroom organization. Gentle and affectionate humour can be a much more effective management strategy with First Nations and Métis students than shouting and more heavy handed approaches. It matches more closely the playfulness that students enjoy with their families.



AFFIRMING
The First Nations and Métis Child

Indigenous Pedagogy

"If you don't tell your children who and what they are, they won't know. How can they be proud of what they don't know?"

— Salish elder, 1980

The Seven Gifts of the Seven Grandfathers

Nbwaakaawin: To cherish knowledge is to know Wisdom.

Zaagidwin: To know Love is to know Peace.

Mnaadendiwin: To honour all of the Creation is to have Respect.

Aakde'win: Bravery is to face the foe with integrity.

Gwedkwaadziwin: Honesty in facing a situation is to be brave.

Dbadendizwin: Humility is to know yourself as a sacred part of the Creation.

Debwewin: Truth is to know all of these things.

— Lena Odjig-White, Anishnaabeg pedagogy

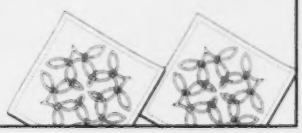
A child must learn to listen with an open mind.

A child must learn to observe everything.

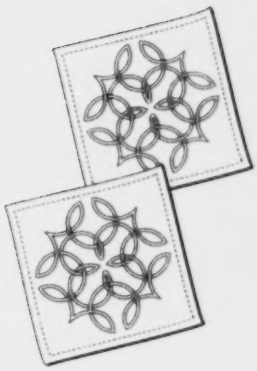
A child must learn to respect the elders and his sponsor.

A child must understand the power of sacred objects, places and names.

— Samuel Buffalo, Dakota pedagogy



Like all societies, each First Nation had systematic ways in which children were socialized and trained to be contributing members of that society. Education systems ensured that each community had skilled individuals that met the many needs of the community: artists, hunters, farmers, medical practitioners, political leaders, and individuals with technological expertise. Cultural



survival was ensured as values, beliefs and traditions were passed from one generation to the next. Education was not fragmented; holistic knowledge was the framework for the curriculum. Education was a life-long process concerned with the simultaneous and balanced development of the mind, body, emotions and the spirit. It was believed that all children came into the world with their own gifts or talents and it was the responsibility of adults to recognize and nurture those gifts.

Each First Nations society had both informal and formal education systems. The games of childhood and involvement in family and community life made up informal education. Many toys and games were a means to introduce children to adult roles and develop the eye/hand coordination that many would require in the skills used later in life. Formal education consisted of systematic instruction. The Dakota called their formal educational system the *Tiyoti Oividuhe* or "home within home, life within life system". The formal system was structured and complex, based on deeply committed relationships between teachers and learners, theories of child development, and pedagogy. Knowledge, values and belief systems were passed on and explanations of the world around them were retold to each generation of young learners.

Each First Nations society had both informal and formal education systems.

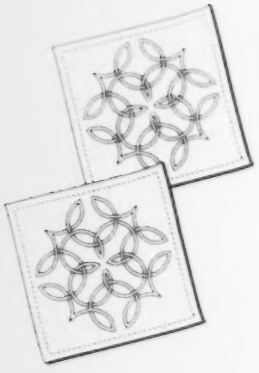
The colonization process and deliberate destruction of these educational institutions had a devasting effect. However, it is important to recognize that traditional pedagogy survives, particularly when one seeks traditional knowledge and skill from an elder or individual with cultural expertise. As we travel forward and explore solutions for the ongoing critical state of First Nations and Métis education, many First Nations elders, educators and communities are advocating the restoration and revitalization of Indigenous pedagogy.

What is Indigenous pedagogy? How is it different and similar to current educational practice? Dr. Gregory Cajete (1994), in *Look to the Mountain: An Ecology of Indigenous Education*, identifies the following as a few of the foundational characteristics or "living stones" of

Indigenous pedagogy which appear to be held in common across a broad spectrum of Indigenous societies:

- A sacred view of Nature permeates the process of teaching and learning.
- Integration and interconnectedness are universal traits of contexts and processes.
- The organizational structure is made up of concentric rings of knowledge, process and relationship.
- There are cycles within cycles, deeper levels of meaning to be found in every learning/teaching process.
- Language is a sacred expression of breath.
- Each person contains the seeds that are essential to their well-being and positive development.
- Art is a vehicle of utility and expression which connects people to their inner sources of life.
- True sources of knowledge are found within the individual and the entities of Nature.
- Its purpose is to teach a way of life that sustains both the individual and the community.
- Each person's way of being, doing and understanding is honoured.

Cajete recognizes six complementary processes which were, and in many places still are, the vehicle for traditional teaching:



- experiential learning (learning by doing or seeing)
- storytelling (learning by listening and imagining),
- ritual ceremony (learning through initiation),
- dreaming (learning through unconscious imagery),
- tutoring (learning through apprenticeship), and
- artistic creation (learning through creative synthesis).

Fundamental within Indigenous pedagogy is the sacred place of the child and the multifaceted approach to child development: physical, spiritual, emotional and intellectual. Respect and balance are important guiding principles. The challenge for those communities who wish to reclaim Indigenous educational practice is to explore ways to create a circular, child-centred environment in a structure which has been traditionally linear and progressively more subject-centred as the student moves through the system. The struggle to fully acknowledge and utilize traditional sources of knowledge, be they in the skills of the trapper or the spiritual practice of an elder, continues to present a dilemma to educational systems based on a model which values university-trained professionals and views all others as paraprofessionals. Indigenous communities globally wrestle with the dual and often contradictory goals of education: cultural preservation and restoration and enabling students to compete in and cope with a mainstream world. While Indigenous pedagogy presents many exciting insights, it also challenges us to reconceptualize our classrooms, rethink our current educational practice, and clarify our goals.

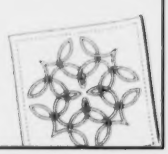
Reflection

Placing the Classroom Within the Community

I'm a Non-First Nations teacher teaching in a First Nations community. What do I do?

The following summarizes the five beliefs Mary Ellen Campbell had that helped her to be a successful teacher of First Nations students:

1. Believe in yourself as learner.
   - allow your students to teach you about their perspectives
   - learn from First Nations and Métis people who can offer you insights
2. Believe in your students.
   - believe that First Nations and Métis students can achieve advanced academic goals
3. Believe in First Nations and Métis people.
   - First Nations and Métis people have the capability and the right to determine their own future
4. Believe in school and staff members.
   - the belief that students will succeed rubs off on others
5. Believe in what you are teaching.
   - our teaching needs to be relevant to the lives of the children we teach



"Four R's" of Classroom Practice —

RESPECT

RELEVANCE

RECIPROCITY

RESPONSIBILITY

Sometimes school can be a foreign and hostile place. Sometimes it is an extension of the home and community. The more firmly centred the classroom is within the context of the community, the smoother the daily journey of each child will be. Teachers seeking a classroom which is placed within the child's world need to identify ways in which the classroom can have concrete links to the home and community. Visual images, objects, tastes, sounds and experiences which are familiar to the child can provide a sense of connection to the school and expand the child's knowledge of their own world. One teacher in a northern community initiated a thematic unit on fish. She maintained a community-based emphasis which was built on regional fish species and familiar activities, concluding with a class boat ride and a trip to the local fish processing plant. The children were enthusiastic in their response. They were eager to share their knowledge and experience with the teacher. Another teacher built a careers unit based on the inclusion of a variety of adult occupations from First Nations and Métis communities. Students visited work sites and invited guests into the classroom. These teachers are following Kirkness and Barnhardt's (1991) "Four R's" of classroom practice: Respect, Relevance, Reciprocity and Responsibility.

Respect is also communicated through the recognition and honouring of cultural differences.

Respect acknowledges the cultural knowledge, traditions, values and activities that students bring with them both individually and collectively. Respect recognizes that First Nations and Métis students, like all students, must have their cultural identity affirmed through seeing themselves, their families, their ancestors and their histories positively reflected in what they are learning. Differences in family structures and living arrangements are important areas where respect can be clearly communicated by carefully ensuring that each child's personal situation is understood and valued. The simple acts of addressing any home correspondence with attention to correct surnames and welcoming members of the extended family to interviews and school functions demonstrates respect, while a rigid adherence to a "parent-teacher interview" may signal disrespect and present the nuclear family structure as being normative and preferred.

Understanding and respecting the extended family networks in the community is an important strategy for a teacher wishing to practice the Four R's.

A relevant curriculum peaks student interest, builds on their experiences and affirms their identity.

Relevance is respect incorporated into the living curricula, instruction and policies practiced on a daily basis in the school. It is the institutional respect for Indigenous knowledge and community practice. Relevance also recognizes the ongoing struggle in which First Nations and Métis communities have been engaged since colonial times. A relevant classroom provides students with skills and experiences which will enable them to meet the challenges which face them and prepare them for assuming responsible roles in their communities.

Teachers engaged in reciprocal relationships enter into the learning experience with their students in mutually active roles.

Reciprocity describes the nature of the most successful relationships between teachers and First Nations and Métis learners. This stands in marked contrast to the relationships that can occur, particularly at the secondary level, where teachers and students are often relegated to the respective roles of producers and consumers of knowledge. They are guides, facilitators and mentors who share power and authority with their students.

Once we recognize the need, our sense of responsibility will call us to become better informed and take the necessary steps to do so.

Responsibility through participation refers to the very real work that both students and those who support them must engage in to assist those students in crossing the very real systemic borders and barriers that exist to bar their progress. Whether they be cultural or organizational, students must negotiate a series of potentially alienating experiences. Changing educational systems to place the lives of Aboriginal students at the centre of the life of the school is a shared responsibility of parents, school board members, administrators, teachers and the students themselves. While pressing for change, teachers can also provide students with what Giroux (1988) refers to as "border pedagogy": translating the school experience, providing maps of knowledge and social relationships, serving as guides or conductors on the student's difficult journey through an unfamiliar

system. Responsibility appeals to our sense of professional responsibility to grow and change in ways which make us more effective educators.

Reflection

The Extended Family: What Does It Mean?

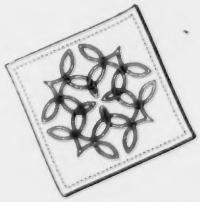
Hear me! A single twig breaks, but the bundle of twigs is strong.

— Tecumseh, Shawnee, 1795

The nuclear family, once the norm for mainstream Canada, is fast becoming less of a reality for most families. The extended family is a flexible family configuration traditional in First Nations and Métis communities. The extended family may have a nuclear family at its core, but extends to close familial connections to other people. Children may live with their parents, grandparents, aunts, uncles, or older siblings. Parental roles may be shared among family members. Individuals, including children, adults and elders may be formally or informally adopted into the extended family.

Grandparents have traditionally played a vital role in the lives of the members of the extended family, particularly the children. It is not unusual for a grandparent to be a child's primary care-giver. The wisdom and lived experience of grandparents is considered to be a great asset to a child's development.

The extended family is the most important social unit in First Nations and Métis communities. A strong and supportive extended family is still considered to be one of the most highly valued treasures that an individual can possess.



The Child is Not the Teacher

Although teachers need to value the knowledge and experiences of the child, it is important that teachers not abdicate their own responsibility to become knowledgeable. Many teachers find themselves in the situation of teaching First Nations and Métis content in the curriculum without any background knowledge or training. This is similar to teaching Mathematics without knowing how to do basic math operations. While it is tempting to view your students as resources, depending on them to provide the "Aboriginal perspective" is not an appropriate coping strategy. The need for teachers to seek university level instruction for their own education cannot be emphasized enough. A student who finds him or herself in a minority situation in a classroom, will be further alienated by any attempts to place the student in the role of cultural or political expert. Any cultural sharing in the classroom needs to be flexible, guided and universal. One Grade Five teacher in an urban school organized an "All About Me Fair" which encouraged students to share their cultural heritage, hobbies, skills and passions in a format similar to a science fair. One Cree student chose to share his passion for the martial arts. He did not feel pressured to represent the Cree nation to his classmates. Other students included aspects of their cultural heritage in their presentations. Students made their own decisions regarding which aspects of themselves they wished to share.

Accepting Language Diversity

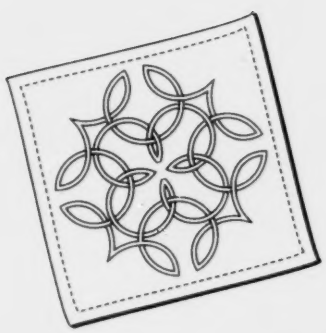
Universals of languages apply to all languages, whether that language is Germanic, Athapaskan or Mitchif. All languages are complex, are made up of sounds, and have a system of rules of grammar. The grammar contains similar categories (nouns, verbs . . .) and speakers are capable of producing and comprehending an infinite number of sentences. A dialect is a variation of a language that is shared by a group of speakers. Dialects are considered to be both standard (variation of

the language spoken by the majority) and non-standard (a variety of a language that is used by people who are not part of the majority and who are not "in power".)

The First Nations and Métis students you have in your classroom may . . .

- be monolingual in a First Nations language or English
- speak a dialect of English
- be bilingual in a First Nations language and English
- speak a First Nations language and some degree of English
- speak English or a dialect of English and some degree of a First Nations language.

As teachers, one of our functions is to help students learn to write in the "standard" form of English when appropriate. Yet, at the same time, many children will come to us from communities in which a First Nations language or a non-standard dialect of English is the home language. The challenge for us, as teachers, is to understand that students can and do achieve the "standard" form of English wihout giving up their first dialect. Teachers can model the standard without making students feel the language they or their loved ones speak is inferior. Many students may become fluent in "standard" English and yet retain an accent that is the result of their first lanugage or dialect. This does not interfere with meaning and should not be seen as problematic. We must keep in mind the close link between language and culture and understand that the attitude that we hold about language has been shaped by the dominant cultures.



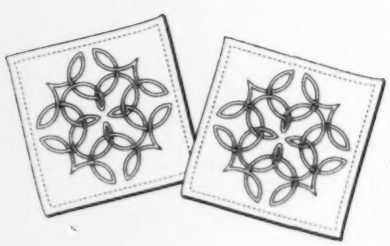
How do we teach the standard without humiliation? Linda Christenson (1994) suggests we consider the following when teaching children standard English:

- Asking students to memorize the rules without asking why validates a social system that devalues certain

members of society. Discuss with your students why it is important to teach the rules of standard English.

It is the language of power in our society and functions as part of a "gatekeeping system"; that is, who gets managerial jobs, who works at banks, and who works at fast food restaurants, who gets into what college and who gets into college at all are decisions linked to the ability to use standard English.

- Reflect on who made the rules that govern how we speak and write: who enforces the rules, who benefits from the rules, who loses from the rules, who uses the rules to keep some in and keep others out?
- Make up tests with your students that reflect a non-standard dialect, one that speakers of standard English would find difficult.
- Read text and listen to tapes written in the home language of the students.
- Expose students to other forms of non-standard dialects currently or historically used within their communities or other communities.
- Discuss why people may shift language registers in accordance with purpose, audience, and situation.
- Use text of student writing rather than relying solely on textbook drills. Students can learn to master standard English, not by completing dull and meaningless skill and drill exercises, but through continued and positive experiences with English.



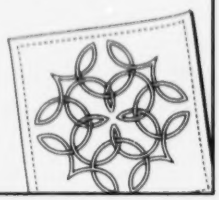
CHALLENGING and REPLACING Stereotypes

Reflection

Protecting children from racism is every bit as important as insuring that they avoid playing with electrical sockets. Poison is poison, and ingrained oppressive cultural attitudes are at least as hard to antidote, once implanted, as are imbibed cleaning fluids. No one gains by allowing an inequitable and discriminatory status quo to persist. It's worth being a pain in the neck about it. (Michael A. Dorris, Modoc, Dancing Voices)

Pocahontas and Popular Media: Fighting Walt Disney

Children are the targets of some of the most sophisticated marketing strategies currently in use. Movies and television programs are accompanied by entire lines of toys and clothing capitalizing on images and characters made popular by the media. Recent movies have recycled stereotypical images in attractive packages. Pocahontas, The Indian in the Cupboard, and Hiawatha are all examples of popular media that have repackaged First Nations imagery to an audience of children. While the high budget productions are problematic enough, each is accompanied by a wide range of products created by other companies hoping to capitalize on their popularity. Following the release of Walt Disney's Pocahontas, a series of dolls were marketed. On the shelves with these items were less expensive and even more stereotypical "Indian dolls". Children need to be given the skills to critique the media barrage to which they are continually subjected. Teachers can access reviews and critiques from journals, newspapers and the internet. "Windspeaker" and "Aboriginal Voices" are two journals which offer regular critiques of contemporary media.



Societal Stereotyping

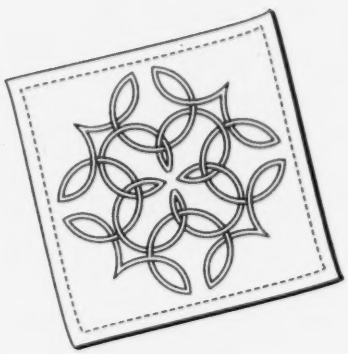
When we classify other groups of people, we all use stereotyping to some extent to generalize who they are. However, it is the predominance of representing First Nations and Métis peoples in stereotypical ways that is of concern. The rich histories, cultures, and the contemporary complexities of the First Nations and Métis peoples of the Americas are obscured, misrepresented,

Open an ABC book to read that "I" is for Indian. When do you ever see "E" is for Englishman?

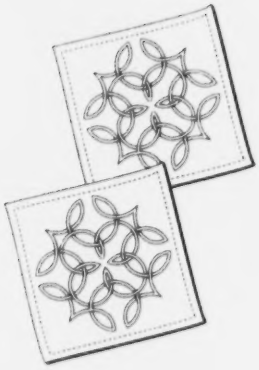
and rendered trivial by stereotyping. Indian peoples appear not as humans but as whooping, silly, one-dimensional cartoon characters or as vicious, blood thirsty savages to be feared. They may also be represented as the noble savage, pure of heart, mindlessly ecological, brave and true. At other times they are often seen as child-like, unable to make wise choices without the assistance of someone from the dominant culture. Hirschfelder (1982) reminds us that although we may find a particular example of stereotyping to be cute or humorous and think it to be inoffensive, to others it may be offensive.

Taken out of the general context, objection to a particular toy or school symbol or nursery rhyme might seem to be a case of oversensitivity. The problem is that there are not just one or two examples of stereotyping First Nations and Métis peoples. Stereotyping is so prevalent in our society, especially in media for children, that it is the constant repetition of stereotyping that has a cumulative negative effect.

Children are surrounded by stereotyping of Aboriginal people. Besides being prevalent in the adult world of advertising, sports teams, books and movies, stereotyping dominates the representation of First Nations and Métis peoples in children's story books, in children's movies, in comic books, video games, songs and children's toys. Open an ABC book to read that "I" is for Indian. When do you ever see "E" is for Englishman? We have an "Indian in the Cupboard" who needs to be told what to do by the child who is his owner. Children in cartoons often dress up and pretend they are Indian. Do they ever dress up and pretend they are American? Or worse, animals dress up in ceremonial dress and pretend they are Indians. Can animals be Indians? The list goes on and on. Is it any wonder that young children, including First Nations and Métis children, are confused by this portrayal in the society around them?



Curriculum: Bias and Ethnocentrism



In addition to societal stereotyping, there are problems with representation of First Nations and Métis cultures in the curriculum as well. Although schools are striving to create a more inclusive program by integrating First Nations and Métis content (Saskatchewan Education, Training and Employment, 1995), we are still working with biased and ethnocentric programs, resources, and attitudes. Bias tends to ignore or belittle the contribution of Aboriginal peoples while it extols the values and virtues of European history. Being aware of ethnocentrism allows us to be learners and honor many ways of knowing.

So What Can I As A Teacher Do?

Become aware of stereotyping

- Educate yourself by doing some reading or watching videos. (See Appendix A for some ideas)
- Next time you are in a store, look in the toy section. How are First Nations peoples represented there? Are other cultural groups represented in a similar way?
- Pay attention to the representation of First Nations people in books and resource material for children. How would you feel if your cultural group or cultural symbols (often sacred) were being represented in that manner?
- Start your own collection of stereotyping in print. You'll be overwhelmed at how prevalent it is once you start looking.

When you encounter stereotypes in your classroom or library material, use it to develop critical thinking skills and educate children about the problems of stereotyping, bias and ethnocentrism. (See *Multicultural Connections* in this series for further suggestions.)

If you are new to a community, talk to several people from the community who are knowledgeable about beliefs and cultural practices. Use their guidance for what is appropriate to present in the classroom and what is not. Remember that there is diversity in First Nations and Métis cultures, both in the involvement in traditional spirituality and the difference in that practice in different reserves; what is appropriate in one may not be in another.

Inform yourself regarding the contributions of First Nations and Métis peoples to present day society so you can fill in the gaps in the curriculum. (See *Educating Yourself;* Appendix A)

- Read *Indian Givers* and other books by Jack Weatherford
- Read history from an Aboriginal perspective-- Olive Dickason, Howard Adams, Janice Acoose
- View some videos that present the First Nations and Métis story — *Daughters of the Country*

What's Appropriate When?

Effects on Children

The exposure to the negative stereotypes, bias and ethnocentrism is not without effect. Following cognitive stages of development, children develop attitudes that are positive or negative toward their own and other cultural groups. The development of racial attitudes in children is shaped by the society in which they live, by the prevailing attitude toward a particular cultural group. Children develop prejudices and preferences that parallel

their cognitive processes. First Nations and Métis children encounter racism in their daily lives: in the streets, at the stores, in the games they play. For example, First Nations adults talk about playing cowboys and Indians when they were young. Everybody wanted to be the cowboy so they could be the winner and the hero. The community in which children live doesn't detach when they enter the school.

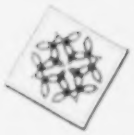
So How Do Children Develop A View Of Other Cultures?

Like the cognitive stage of development, different children go through stages of development of racial attitudes at different times. Some of the behaviour described in one stage may take place at a different age than that identified. Racial attitudes can develop as positive or negative toward one's own culture or other cultures. That is why it is so important that we don't just ignore the issue and hope for the best. We as adults need to intervene, to take action to develop positive attitudes.

Stages Of Development Of Racial Attitudes And Appropriate Adult Response

See Derman-Sparks, Higa and Sparks (1980), or Goulet (1987) for a more thorough presentation.

It's important to start young!



AWARENESS (ages 2-5)

Children are:

- curious about racial differences.
- beginning to form self-concepts about gender, race and ethnicity.

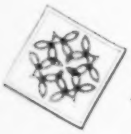
- developing a sense of self within a family and a community.
- interested in physical characteristics.
- noticing differences in language and dress.
- trying to classify and identify salient features of culture and race.
- repeating things heard without understanding what they mean.
- developing the concept of constancy: that is, they don't realize that colour of skin, gender, etc. cannot be changed.

For example, while visiting with another First Nations family, a three-year-old Métis girl was playing with a doll in a living room with other First Nations and Métis people. There was a picture of the Qu'Appelle Valley with an Indian woman in traditional dress pointing across the valley. Her mother heard her comment about the picture to her doll saying, "Don't be scared. She won't hurt you."

Appropriate adult responses

Recognize that egocentric thinking can turn into prejudiced thinking, so it is important to respond to questions, comments, incidents.

- Deal with the issue by providing honest, factual information appropriate to the child's level of understanding.
- Refer to examples of real people to counteract stereotypes.
- Discuss with children what is fair and unfair, what is truth and opinion.
- In cases of racial incidents between children, do not expect the First Nations or Métis child to have the social skills to deal with the situation. They need to be supported by an adult person.



ORIENTATION (AGE 4-8)

Children are:

- beginning to understand membership in a group
- beginning to work out factors that define cultural identity.
- focussing primarily on their own group, so may be positive towards it and negative to others.
- using name calling or labels more frequently.

For example, a young boy whose grandmother has been a professional educator all her life came to visit one day after school and said, "You're not a real Indian are you Grandma?"

A non-First Nations child, while playing with some First Nations children made the comment that "Indians are trying to take over everything."

Appropriate adult responses

Children are now in the school system.

- All children need to know that racist behaviour, like any other inappropriate social behaviour, will not be tolerated. Racist incidents need to be discussed with all the children concerned to understand why it is wrong and to support First Nations and Métis children in dealing with racist incidents.
- Children can understand the concept of stereotyping so they can be encouraged to think critically about accurate and fair representation.
- To counteract stereotyping of Indians, present examples of contemporary First Nations peoples.
- Provide positive information about all children's own cultural group to foster pride in belonging to that group.
- Provide authentic information about other cultural groups.

ATTITUDES (8-12)

Make it a priority. Research tells us that racial attitudes are entrenched by age 12.

Children are:

- capable of abstract reasoning so can recognize individual similarities and differences within and between groups.
- capable of looking at issues from different perspectives.
- capable of understanding historical perspective.
- continuing to develop prejudicial attitudes (if not already formed) because of lack of information or unwillingness to process it.

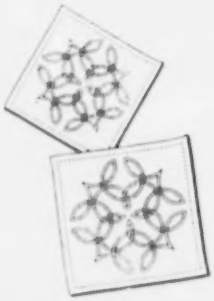
Appropriate adult responses

- Present information from different perspectives.
- In presenting historical information, be honest about past racist laws and practices (Pass system, no right to vote).
- Use bias, stereotyping and ethnocentrism in programs, materials, experiences and media to teach critical thinking.
- Teach children problem solving and conflict resolution through simulation games and role play (Power plays, star power).

Beyond the Classroom and Into the Hallways

It is crucial to the retention of First Nations children in school that the atmosphere of the school be one that affirms their cultures and is free of racism. Posters in the hallways are a good start. Check with the National Role Models Program or Saskatchewan Health for posters of First Nations peoples. Using First Nations languages of your students to welcome students and visitors to the school is a small gesture that goes a long way. Let's take a proactive approach to ensure that children feel at home and safe in our schools.

Sometimes as teachers we get caught up in the "blame the victim" syndrome. We define problems in education in terms of the pupils: they lack motivation, have low self-esteem, are disruptive, or are viewed as a product of a single parent family. Enid Lee (1993) states that these are victim-blaming, locating the problem with the children and their parents. These responses ignore the practices and systems that created and continue to reinforce the problem. What we do in schools can lead to further inequities, but as educators we have a choice; by taking action, we can work toward equality for all children in our school.



Blaming the Victim

The history of colonization and past oppression of First Nations and Métis peoples has caused social and cultural upheaval in First Nations and Métis communities. This oppression is reflected in social problems such as poverty, alcohol abuse and violence. Instead of judging the behaviour of the family or community, try to find ways to make your classroom a safe and positive place. Each child has gifts and talents to be developed. Helping the child to recognize and realize his/her potential fosters pride, self-esteem, and the confidence to take on new academic challenges. (Campbell, Mary Ellen, 1992)

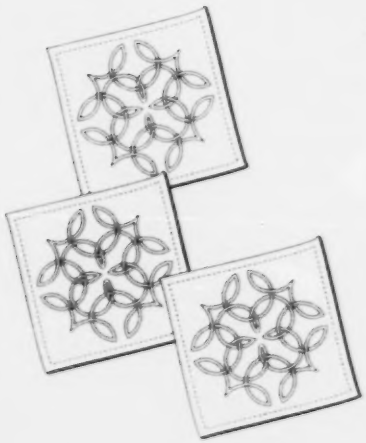
What Can I Do?

Enid Lee says she finds it helpful not to describe an individual as being racist. Instead, she feels that by describing the individual acts or words as racist behaviour, it gives the person committing the act a chance to change.

Even though students aren't present for the events that transpire in the staff room, they are affected by the attitudes that are given expression there and by the decisions made in staff meetings. The atmosphere developed in the staff room permeates the whole school.

In the staff room:

1. No more racist jokes here!
    - When hearing a racist joke, intervene in your own way:
        - I think that's a racist joke.
        - That joke makes me feel uncomfortable.
        - I don't think that's appropriate. It's a hurtful thing to say about a group of people.
        - Walk away.



2. That's not my line!
    - As teachers we sometimes have to let off steam, but let's not do it at the expense of the children we're here to teach. So no more blaming the victim discussions.
    - Initiate a proactive response. What does this child/these children have in their favour?
    - What's something creative we can do that hasn't been tried?

In hallways and playgrounds:

1. I don't have to do this alone!

    - Look for support from fellow teachers, staff members and administrators, and remember that different people have different interests and therefore different levels of commitment to change. Start with those staff members who, like yourself, are interested in learning about First Nations education. There are resources available for administrators and staff groups to explore.

(See the Indian and Métis resource binder, BCTF - *Assess Your School for Racism*.) Let's go beyond discussion of the problem and seek positive solutions!

2. Zero tolerance for racist remarks!

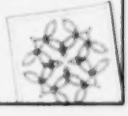
    - Have whole school presentations at assembly regarding the damage done by racism
    - Inform all students that the school has a policy of zero tolerance for racist behaviour
    - Have all staff involved in enforcing the policy everywhere

Reflection

If there is conflict or an incident involving First Nations and non-First Nations children, be sure to listen carefully to both sides. Often as teachers we focus on the actual incident in discipline. We sometimes need to determine if there were any incidents prior to the one we are dealing with that may have led to the present incident. An atmosphere of intolerance can lead a child to act out in other situations.

A First Nations boy transferred to a small urban school when he was in grade six. He was one of the few First Nations children attending the school. All during grade six and into grade seven, he was subject to continuous racist remarks (such as You ------- Indian) by other students. He finally reported an incident to the principal. To his knowledge the principal did not act on the report, but dismissed it because she felt the children in this school were too nice to do something like that. In grade seven he was taunted by three girls for several months. One of the girls suffered from anorexia and another had a car accident in the family. They called him a loser and told him to go somewhere else because he didn't belong in this school.

He finally retaliated in a note written to the ringleader in his true Dungeons and Dragons style: "What you do unto me I shall deliver onto your friends tenfold. Anorexia? Car accidents?" The girls took the note to the principal (not the same one as the previous year) who decided to suspend the boy from school. His mother strongly intervened on her son's behalf, not to condone his behaviour, but to point out the unfairness of punishing only him for his written taunts and doing nothing about the girls ongoing verbal harassment.



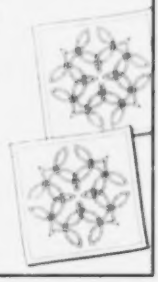
We really need to listen to First Nations pupils' views of events. Racism is not always overt remarks or behaviour. It can often take place silently, through looks, gestures, noises, or by exclusion and isolation. In cases like this, for the First Nations student, the racism is hard to document but so easy to feel. Remember we do have a history of oppression in our society, and we as teachers have a significant role to play in changing that history.

Reflection

"I was talking to some people who wanted to know why something might be called racism if it's against somebody of colour, but not against people who are white. Let's say two children are playing and fall and hurt themselves. One child is a hemophiliac and the other child doesn't have anything the matter with her. Both kids are going to bleed, both kids are going to hurt. But you can't attend to the children in the same way. Because if you do the same thing for both kids, one of the children is going to die because they don't have the capacity to start the clotting.

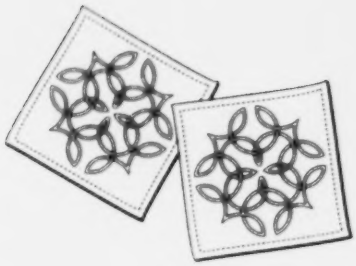
It's the same thing about racism and other kinds of discrimination. If you have power, it is one kind of experience. It is entirely different if you are from a marginalized group. In the latter case, you have fewer options and less social power to back you up. It's the same with class, it's the same with gender. In social terms, the implications are significant. The individual experience with discrimination becomes part of a historic pattern and feeds into the larger picture of systemic oppression."

(Lee, 1992)



BECOMING AN EFFECTIVE TEACHER

Of First Nations and Métis Students



If this is so good, then why does it feel so ugly?

The more you know
The more you will trust
and the less you will fear
— Anishnaabeg prayer

For teachers who are working within a different cultural milieu for the first time, a cross-cultural classroom presents particular challenges. People are most comfortable in environments that are similar to their own 'home culture'. Living and working in a culture which is very different from one's home culture may initially be an adventure, but over time can create a deep mental and emotional fatigue as the individual feels continually off balance, out of place, and alienated.

Moving into a new cultural environment requires particular skills and abilities, which James Banks (1997) refers to as cross-cultural competencies: those skills, attitudes and abilities needed to interact effectively and function competently within different cultural settings. Banks identifies seven specific capacities for the effective cross-cultural educator:

1. The capacity to **communicate respect** in observable, tangible and appropriate ways. How is respect demonstrated in the community you are working in? Attend community functions and observe people meeting and greeting one another. What is considered polite and respectful?

2. The capacity to be **non-judgmental**. One of the most frequent responses made when encountering a cultural difference, particularly those which are founded on significantly different value systems from our own, is to label that difference as "wrong" or view it negatively from our own ethnocentric perspective. The capacity to withhold judgment and keep an open mind may be one of the most important cross-cultural competencies.

3. The capacity to **personalize knowledge and perceptions**. How do we make our knowledge relevant to our students? In a cross-cultural classroom, it is the human connections made in spite of cultural differences that form the conduit across which knowledge is transferred.

4. The capacity to display **empathy**, to understand the feelings or ideas of another person. Empathy is an equitable state, based on respect. How do we communicate to our students that we understand and respect their feelings and ideas?

5. The capacity for role **flexibility**. The roles of teachers and adults vary in different cultural settings. Teachers may have to change the roles they play and develop a different style and approach in different cultural settings.

6. The capacity to demonstrate **reciprocal concern**. Children from different cultural communities are not in need of rescue from those communities, although they, like all children, may experience difficulties. The problems that children and communities face are not "their problems". They are complex social issues that affect everyone, requiring a shared responsibility and shared solutions.

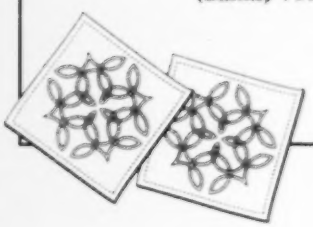
7. The capacity to **tolerate ambiguity**. People working in a new cultural setting often wish for a simple set of guidelines that they could follow or simple behavioural charts which would help them understand the culture they are living in. The messages that are received often seem contradictory and ambiguous. Cultural communities are complex and internally diverse.

7 Capacities for the Effective Cross-Cultural Educator

The capacity to:

1. ***communicate respect***
2. ***be non-judgmental***
3. ***personalize knowledge and perceptions***
4. ***display empathy***
5. ***be flexible***
6. ***demonstrate reciprocal concern***
7. ***tolerate ambiguity***

(Banks, 1997)



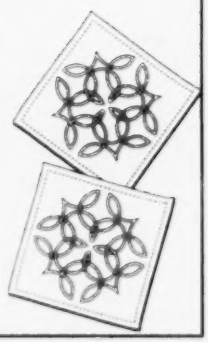
Personality can be a factor in whether a teacher can move into a new cultural setting with ease. Individuals who feel that routine and structure are important to their effectiveness, may find the feelings of "not knowing" to be overwhelming and frustrating. Teachers may take some comfort in knowing that these feelings are a natural part of the process of becoming cross-culturally competent. One northern community, aware of the difficulties that many teachers were having, initiated a community "adoption" program which paired each new teacher with a local family. For one year the new teacher was treated as a member of the family, participating in family and community events. Another community began the school year by holding cultural camps which brought new teachers and elders together. These communities recognized that a successful cross-cultural teaching experience cannot be left to chance.

Changing teaching practice and classroom style strikes deep into the heart of each individual teacher's identity. Teachers need to remember that change, even self-initiated change, is difficult. Change which is thrust upon us is even more stressful.

The development of cross-cultural competency is not a smooth, linear path. It is a road full of setbacks and struggles. Some may have to confront attitudes and values that have been carried since childhood. This process of becoming aware of internalized racism and stereotypes is a painful process for those brave enough to engage in this most difficult area of personal development. First Nations and Métis education is one of the most challenging and rewarding areas in education in Saskatchewan today. Every teacher involved is on a personal journey. Welcome to the club. Tawow.

Research has indicated that the most effective teachers of First Nations and Métis children are those individuals who personalize the classroom environment and instruction, and hold high expectations of student achievement.

These teachers create thoughtful, welcoming classrooms and establish close and positive relations with students, while maintaining a clear sense of academic purpose.



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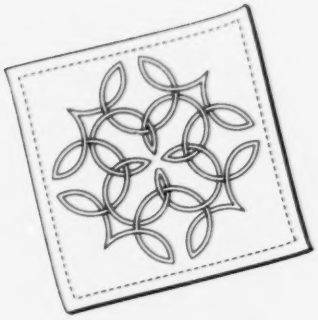
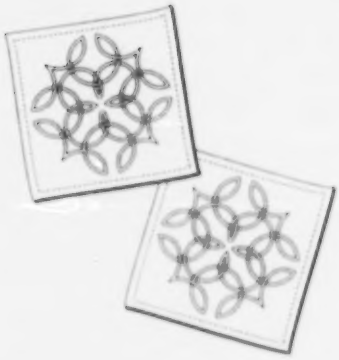


APPENDIX A



Educating Yourself:

Please note that none of the following lists is comprehensive, but point to a starting place.

Print:

Acoose, J. (1995). *Iskwewak - Kah' ki yaw ni wahkomakanak: Neither Indian Princess Nor Easy Squaws*. Toronto, ON: Women's Press.

Challenges the stereotypical view of Indigenous women.

Adams, H. (1989). *Prison of Grass: Canada from a Native point of View* (2nd edition). Saskatoon, SK: Fifth House.

Presents a history, primarily of western Canada from a Métis perspective.

Ahenakew, F. & Wolfart, H. (Eds.). (1992). *Our Grandmothers' Lives as Told in Their Own Words*. Saskatoon, SK: Fifth House.

A good book that can familiarize the reader with traditional values because it is interviews in Cree, translated into English. See other books by Freda Ahenakew as well.

Barman, J., Hebert, Y., & McCaskill, D. (Eds.). (1986). *Indian Education in Canada. Volume 1: The Legacy*. Vancouver, BC: University of British Columbia Press.

Provides a historical view of First Nations education in Canada.

Barman, J., Hebert, Y., & McCaskill, D. (Eds.). (1987). *Indian Education in Canada. Volume 2: The Challenge*. Vancouver, BC: University of British Columbia Press.

A collection of articles discussing the current issues in First Nations education.

Battiste, M. & Barman, J. (Eds.). (1995). *First Nations Education in Canada: The Circle Unfolds*. Vancouver, BC: University of British Columbia Press.

A collection of articles, most by First Nations authors, presenting experiences, perspectives, and analysis of First Nations education.

Bourgeault, Ron et al. (1992). *1492-1992: Five Centuries of Imperialism and Resistance*. Society for Socialist Studies, Fernwood Publishing.

Brown, Dee. *Bury My Heart at Wounded Knee.*

Deals with the history of Indians in the United States.

Cajete, Gregory. (1994). *Look to the Mountain: An Ecology of Indigenous Education.* Kivaki Press.

Inclusive exploration of the nature of Indigenous education.

Campbell, M. (1995). *Stories of the Road Allowance People.* Penticton, BC: Theytus Books.

A collection of stories from the oral tradition, written in one of the dialects of the Métis people. Useful in thinking about values and perspectives.

Campbell, M. (1973). *Half-breed.* Toronto, ON: McClelland and Stewart.

An autobiography that looks at the recent history of Métis people through the story of Campbell's life.

Dickason, Olive. (1984). *The Myth of the Savage and the Beginnings of French Colonialism in the Americas.* The University of Alberta Press.

Dickason, Olive. (1992). *Canada's First Nations: A History of Founding Peoples from Earliest Times.* McClelland and Stewart.

A comprehensive, academic history of First Nations peoples from the First Nations perspective. See other books by Dickason as well.

Dobbin, Murray. (1987). *The One-and-a-Half Men: The Story of Jim Brady and Malcolm Norris, Métis Patriots of the 20th Century.* Gabriel Dumont Institute.

Farrell-Racette, S. (1991). *The Flower Beadwork People.* Regina, SK: Gabriel Dumont Institute.

A children's book that presents the traditional and contemporary culture of Métis.

Francis, Daniel. (1992). *The Imaginary Indian: The Image of the Indian in Canadian Culture.* Arsenal Pulp Press.

Funk, J. & Lobe, G. (1991). *"...And They Told Us Their Stories": A Book of Indian Stories.* Saskatoon, SK: Saskatoon Tribal Council.

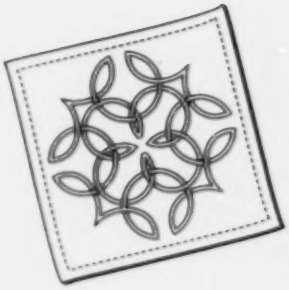
A collection of stories and interviews of the people of the Saskatoon Tribal Council.

Gilland, H. with Reyhner, J. (Eds.). (1988). *Teaching the Native American.* Dubuque, IA: Kendall/Hunt Publishing.

An overview of the philosophy and methodologies for teaching First Nations children.

Grant, Agnes. (1996). *No End of Grief, Indian Residential Schools in Canada.* Winnipeg, MB: Pemmican Publications.

Documentary of and commentary on what is known about the residential school era and the aftermath.



Grant, A. (Ed.). (1990). *Our Bit of Truth: An Anthology of Canadian Native Literature*. Winnipeg, MB: Pemmican Publications.

A collection of First Nations authors compiled for use with high school students.

Jaine, Linda. (1993). *Residential Schools: The Stolen Years*. University Extension Press, University of Saskatchewan, Saskatoon, SK.

Manitoba Education and Training. (1993). *Seeking a Balance, a Parents' Guide to Help Children Succeed:* Winnipeg, MB: Manitoba Education & Training, Native Education Branch.

Handbook to assist and guide First Nations and Métis parents and caregivers in participating as equal partners with the schools in the education of their children.

Manitoba Indian Brotherhood. (1977). *The Shocking Truth About Indians in Textbooks*. Winnipeg, MB: Manitoba Indian Cultural Centre.

Though done in the seventies, this book documents the bias against First Nations peoples in social studies textbooks. It deals with all the different kinds of bias and provides examples.

Mihesuah, Devon A. (1996). *American Indians: Stereotypes and Realities*. Clarity Press.

O'Meara, Sylvia and West, Douglas. (1995). *From Our Eyes: Learning from Indigenous Peoples*. Garamond Press.

Preiswerk, R. (Ed.). (1981). *The Slant of the Pen: Racism in Children's Books*. Geneva: World Council of Churches.

This book has an excellent section on the analysis of ethnocentrism in books.

Price, R. (1991). *Legacy: Indian Treaty Relationships*. Edmonton, AB: Plains Publishing.

A book for use in middle years about the history of treaties and implications for treaty land entitlement today.

Ray, Arthur. (1996). *I Have Lived Here Since the World Began: An Illustrated History of Canada's Native People*. Lester Publishing, Key Porter Books.

Saskatchewan Education. (1995). *Indian and Métis Education Staff Development Program*. (Draft). Regina, SK: Saskatchewan Education, Training and Employment.

A binder of teacher readings and resources, developed to accompany teacher inservice on First Nations education. Includes many resources and teaching ideas.

Saskatchewan Education. (1994, March). *Indian and Métis Resource List for K-12*. Regina, SK: Saskatchewan Education, Training and Employment.

Lists resources approved by the department to support all areas of the curriculum. Includes print, video and kit resources by subject area and division.

Slapin, Beverly and Seal, Doris. (1988). *Through Indian Eyes: The Native Experience in Books for Children.* Gabriola Island, BC: New Society Publishing.

Collection of essays, poems, art and a checklist that presents perspectives and criteria for identifying bias.

Talbot, S. (1981). *Roots of Oppression: The American Indian Question.* New York, NY: International Publishers.

This book traces the history of how the policies of the government of the United States devastated the First Nations.

Weatherford, J. (1988). *Indian Givers: How the Indians of the Americas Transformed the World.* New York, NY: Crown Publishers.

In a story telling style, this book documents the contributions of Indigenous peoples of the Americas to present day society. A good resource for background information for integration of First Nations content into the various subject areas of the curriculum.

Wright, Ronald. (1992). *Stolen Continents: The 'New World' Through Indian Eyes.* Penguin Books.

Challenges conventional history which presents the other side of the story that began in 1492 and continues to this day.

Videos

Anti-Bias Curriculum for Young Children. (With guide)

Deals with integrating diversity into early childhood classrooms to build positive self-concept and positive attitudes toward others. Also available as a book.

*Listed in Gender Equity Booklet

Native Awareness: Behind the Mask. (MHP)

A good introduction to the First Nations and Métis education.

Daughters of the Country (NFB)

Taking place at different historical times, these videos are stories about the lives of Métis women from a Métis perspective.

More than Bows and Arrows

Although a bit dated, this video documents the achievements of First Nations peoples in the United States prior to contact. It could be used with middle year and high school students.

My Partners, My People Series (MHP)

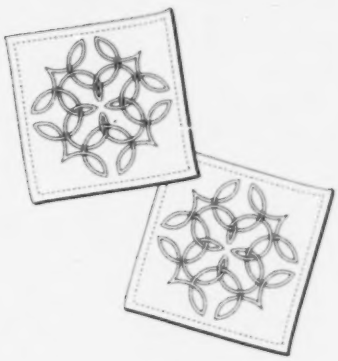
A series of videos dealing with current First Nations and Métis issues.

Myself, Yourself (NFB)

Through interviews this video describes the effects of stereotyping in the curriculum on First Nations and other peoples in Canada.

APPENDIX B

Using Children's Literature In the Classroom



A Word About Traditional Literature:

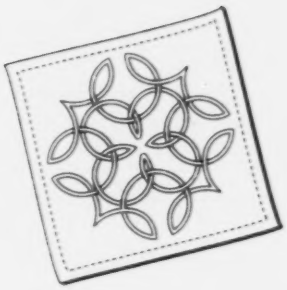
From the beginning of human community, the brain has made use of conversation and oral stories as primary programs of verbal learning. Since life itself takes the shape of a narrative, it makes sense that the brain would specialize in that form. Around a campfire or the kitchen table, stories stoke fires that seem to burn forever in the child's brain.

(Nancy Schniedewind, 1983)

The largest number of First Nations titles available in children's literature are presentations of traditional stories. While these stories are of vital importance to Indigenous pedagogy, some critique of the wide range of materials available might be useful for teachers. Traditional stories can be organized into four different categories: mythology, legends, fables, fairy and folk tales. Mythology and legends are works of non-fiction. Mythology is closely related to religious belief systems and is believed to be true as an act of spiritual faith. Myths are set in the distant past when humanity and creation were new. They document the emergence of human beings and their relationships with the new world around them. Legends are set in the more recent past and are also believed to be true. Legends present cultural heroes and important historical events. Fairy tales, folk tales and fables are works of fiction. These categories of traditional literature are frequently applied in inappropriate and confusing ways. Members of cultural communities tend to reject these categories for the more global term 'stories'. We don't see books entitled Myths and Legends of the Bible, but we do see Bible Stories for Children. The terms mythology and legends have come to be associated with fiction, and most cultures, when presenting the stories sacred to their belief systems, prefer the term stories. First Nations and Métis people are no different. Most of the stories presented in picture book form, frequently mislabelled as folk tales by publishers are, in fact, sacred stories. These need to be presented respectfully as truthful and valued accounts of the experiences of that culture. In some regions, the sacred nature of traditional stories require restrictions around when certain stories can be told. Most often, the time for storytelling is during the winter months. Demonstrating respect for these traditions may increase the

degree of appreciation and participation by members of the community who are knowledgeable in this area.

Teachers also need to be concerned with the authenticity of the text. The most authentic form of traditional literature is the original form: a story told in the language of origin by a traditional storyteller. The next level of authenticity is a story told in community English by a storyteller from the culture of origin. Schools and communities who cooperate to provide children with the traditional experience of storytelling are providing their students with the most authentic text. In terms of print, a story retold or translated by a writer from the culture of origin would be the most authentic text widely available to the classroom teacher. Some First Nations authors retell stories from cultures other than their own. This increases the potential of error or misinterpretation. However, stories are often shared and exchanged among storytellers and a common sensibility does exist. The least authentic text is a story retold by a non-Aboriginal writer. Authors from outside the culture of origin, are sometimes tempted to rewrite or "improve" the original story, frequently adding familiar elements from their own oral tradition. For example, in the castle tales of Northern Europe, female protagonists are usually princesses or the daughters of wealthy merchants. This device has been transferred into non-authentic retellings of Aboriginal stories, by presenting the main characters as chiefs and the sons or daughters of chiefs implying hierarchical social structures based on class. A few non-Aboriginal writers have created original works of fiction and present them to the reader as a 'legend' from a generic 'Indian' tradition. These are, in fact, a category of fantasy, known as the literary tale and are not appropriate for presentation as traditional literature. It is important to remember the very special and often sacred nature of the oral tradition and to be careful to communicate the greatest respect for both the stories and the cultures who have carried the stories so that we can learn from them.



Why Use First Nations and Métis Authors?

The issue of authenticity and voice are critical issues for a broader range of genres than traditional literature. Audience is also a concern. Who are the books written for? Are First Nations and Métis people merely the exotic subject for a mainstream audience? Most often, First Nations and Métis authors are writing with the children from their own community as their audience. They write about experiences from within the context and communities that children are familiar with. These authors also provide role models for literacy in communities where literacy is often a critical educational issue.

First Nations and Métis Illustrators

While some illustrators also write their own text, some collaborate with writers from both within and outside of the cultural community. Well executed illustrations can greatly enhance student enjoyment and comprehension of the text and can be used to extend cultural studies by providing authentic and well researched visual detail. Picture books featuring First Nations and Métis illustrators also provide a rich source of arts education content encouraging students to work in a diverse range of style and medium. The following bibliography highlights the work of some of the many First Nations authors and illustrators working in Canada and the United States. The books listed have been limited to those works directed at a children's audience.

Ahenakew, Freda (Cree)

Freda Anenakew is a noted Cree linguist and scholar who has collaborated with elders in the translation of Cree stories for children. Freda has collaborated with artists such as George Littlechild (Cree) and Jerry Whitehead (Cree).

1991

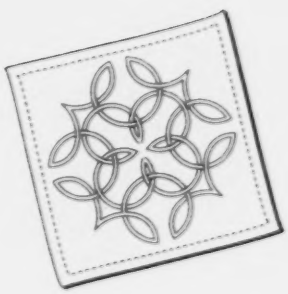
Two Little Girls Lost in the Bush: A Cree Story for Children. (Jerry Whitehead). Fifth House.

1988

How the Birch Tree Got Its Stripes: A Cree Story for Children. (George Littlechild). Fifth House.

1988

How the Mouse Got Brown Teeth. (George Littlechild). Fifth House.



Armstrong, Jeanette (Okanagan)

Jeanette Armstrong is a poet, orator and political activist. She is the director of the Enokwin Centre in Penticton, British Columbia which offers a unique educational experience for Indigenous writers and artists. Jeanette won the Children's Book Center "Our Choice Award" for *Neekna and Cheemai*.

1982

Enwhisteekwa/Walk in Water. Theytus Books.

1984

Neekna and Cheemai. Illustrated by Barbara Muchard. Theytus Books.

Begay, Shonto (Navajo)

Shonto Begay is a Navajo painter whose illustrations and large impressionistic canvases have been recognized throughout the Southwest. He was born in a traditional hogan near Shonto, Arizona, the fifth of sixteen children born to a medicine man and a rug

weaver. Shonto has returned to the Navajo reserve where he resides with his wife and children.

1995

The Magic of Spider Woman. (Lois Duncan). Scholastic.

1994

The Boy Who Dreamed of an Acorn. (Leigh Casler). Philomel Books.

1992

Maii and Cousin Horned Toad. Scholastic.

1992

The Native American Book of Knowledge. (White Deer of Autumn). Beyond Words Publishing.

The Native American Book of Life. (White Deer of Autumn). Beyond Words Publishing.

The Native American Book of Change. (White Deer of Autumn). Beyond Words Publishing.

1988

The Mud Pony: A Traditional Skidi Pawnee Tale. (Caron Lee Cohen). Scholastic.

Brass, Eleanor (Cree)

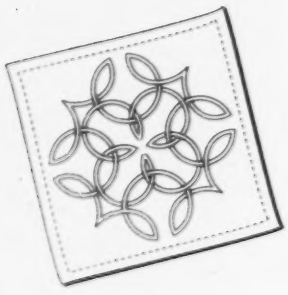
Eleanor Brass, a Cree elder from Peepeekeesis First Nation, Saskatchewan published a collection of traditional stories remembered from her childhood. She also published an autobiography, *I Walk in Two Worlds*.

1979

Medicine Boy and Other Cree Tales. Glenbow-Alberta Institute.

Bruchac, Joseph (Abenaki)

Joseph Bruchac is a poet, novelist and storyteller whose poems have appeared in more than 400 magazines and who has more than thirty published books of poetry and fiction to his credit. He has edited several collections of First Nations poetry and fiction, has taught Native America literature at the post secondary level and was storyteller in residence at the Onondaga Indian School and the Akwesasne Mohawk School.

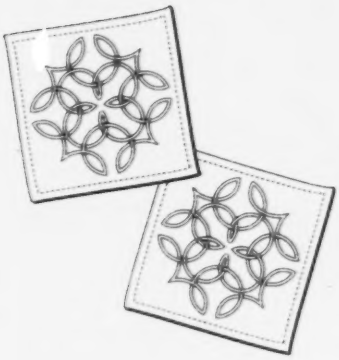


1996

Between Earth and Sky: Legends of Native American Sacred Places. Harcourt Brace and Co.

Children of the Longhouse. Dial Books for Young Readers.

Circle of Thanks: Native American Poems and Songs of Thanksgiving. Bridge Water Books.



1996

Four Ancestors: Stories, Songs and Poems from Native North America. Bridge Water Books.

1995

The Boy Who Lived with Bears and other Iroquois Stories. Harper Collins. Dog People: Native Dog Stories. Fulcrum Publishing.

The Earth Under Sky Bear's Feet. Philomel Books. Gluskabe and the Four Wishes. Cobblehill Books/Dutton.

Long River: A Novel. Fulcrum Publishing.

1994

A Boy Called Slow: The True Story of Sitting Bull. Philomel Books.

(1993)

Dawnland. Fulcrum Publishing.

The First Strawberries: A Cherokee Story. Dial Books for Young Readers.

Flying with the Eagle, Racing the Great Bear: Stories from Native North America. Bridge Water Books.

Fox Song. Oxford University Press.

1992

Thirteen Moons on Turtle's Back. Philomel Books.

1989

Return of the Sun: Native American Tales from the Northeast Woodlands. Crossing Press.

1985

Iroquois Stories: Heroes and Heroines, Monsters and Magic. Crossing Press.

With **Michael Caduto**:

1994

Keepers of Life: Discovering Plants Through Native Stories and Earth Activities for Children. Fifth House Publishers.

Keepers of the Night: Native Stories and Nocturnal Activities for Children. Fulcrum Publishing.

1992

Keepers of the Animals: Native American Stories and Wildlife Activities for Children. Fulcrum Publishing.

1988

Keepers of the Earth: Native American Stories and Environmental Activities for Children. Fulcrum Publishing.

With **Gayle Ross** and **Virginia Stroud**.

1995

The Story of the Milky Way: A Cherokee Tale. Dial Books for Young Readers.

Campbell, Maria (Métis)

Maria Campbell is an author, playwright, movie and television producer and longtime political activist. She was one of the first published Aboriginal authors in Canada and has continued to be on the forefront of every movement in both politics and the arts. Born to a Métis trapper in northern Saskatchewan, Maria raised her brothers and sisters following the death of her mother. Maria's journey from a traditional Métis community, to the streets of Vancouver and the Métis political movements in Alberta and Saskatchewan was the subject of her renowned autobiography, *Halfbreed*.

1994

Stories of the Road Allowance People. Theytus Press.

1985

Achimoona. (editor). Fifth House.

1978

Riel's People: How the Metis Lived. Douglas and McIntyre.

1977

Little Badger and the Fire Spirit. McLelland and Stewart.

1976

People of the Buffalo: How the Plains Indians Lived. Douglas and McIntyre.

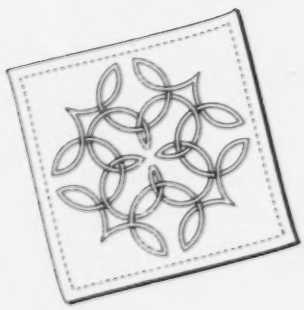
Decouteau, Sandra Orie (Oneida)

1995

Did You Hear Wind Sing Your Name? An Oneida Song of Spring. Walker.

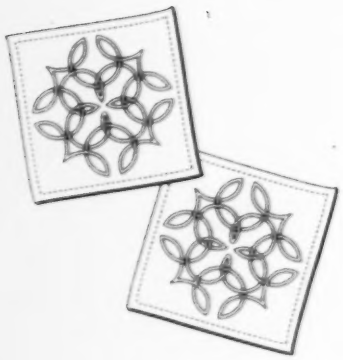
Johnston, Basil (Anishnaubae)

Basil Johnston is a member of the Cape Croker First Nation in Ontario. His work as a linguist and storyteller focuses on the mythology and traditions of his people. Johnston has worked with elders in Anishnaubaek communities for many years and works as a lecturer at the Royal Ontario Museum. He has worked with a variety of First Nations illustrators: Maxine Noel (Dakota), Shirley Cheechoo (Cree), David Johnson (Anishnaubae) and Del Ashkewe (Anishnaubae).



1995

The Bear Walker and Other Stories. (David R. Johnson). Royal Ontario Museum.



The Manitous: The Spiritual World of the Ojibway. (David R. Johnson). Key Porter Books.

1993

Tales of the Anishinaubaek. (Maxine Noel). Royal Ontario Museum.

1988

Indian School Days. Key Porter Books.

1986

By Canoe and Moccasin: Some Native Place Names of the Great Lakes. Waapoone Publishing.

1981

Tales the Elders Told: Ojibway Legends. (Shirley Cheechoo). Royal Ontario Museum.

1978

Moose Meat and Wild Rice. McClelland and Stewart.

How the Birds Got Their Colours. (Del Ashkewe). Kids Can Press.

Johnston, Verna Patronella (Ojibwa)

Verna Patronella Johnson, an elder from the Cape Croker First Nation, Ontario published a collection of traditional stories remembered from her childhood.

1970

Tales of Nokomis. Musson Books.

Kusugak, Michael Arvaarluk (Inuit)

Michael Arvaarluk Kusugak was raised in Repulse Bay in a traditional community until he was eleven years old. The family relocated to Rankin Inlet where Michael lives with his family, managing the regional office of the Department of Culture and Communications for the government of the Northwest Territories.

1996

My Arctic 1 - 2 - 3. Annick Press.

1993

Northern Lights: the Soccer Trails. Annick Press.

1992

Hide and Sneak. Annick Press.

1990

Baseball Bats for Christmas. Annick Press.

1988

A Promise is a Promise. (with Robert Munsch). Annick Press.

Lacapa, Michael (White Mountain Apache / Hopi)

1992

Antelope Woman: an Apache Folktale. Northland Publishing.

1990

The Flute Player: an Apache Folktale. Northland Publishing.

1988

The Mouse Couple: a Hopi Folktale. (with Ekkehart Malotki). Northland Publishing.

Lomatuway'ma, Michael (Hopi)

1993

Hopi Ruin Legends: Kiqiotutuwutsi. University of Nebraska Press.

1987

Earth Fire: A Hopi Legend of the Sunset Crater Eruption. (with Ekkehart Malotki). University of Nebraska Press.

Stories of Maasaw: A Hopi God. University of Nebraska Press.

1984

Hopi Coyote Tales. (with Ekkehart Malotki). University of Nebraska Press.

Moroney, Lynn (Chickasaw)

Oklahoma writer and storyteller Lynn Moroney has told stories on radio, television, classrooms and story teller festivals. She is particularly interested in stories which explore the links between art and science.

1994

The Boy Who Loved Bears: A Pawnee Tale. (Charles Chapman). Children's Press.

1989

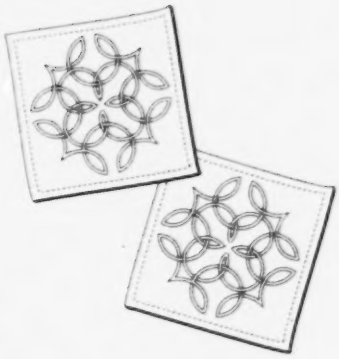
Baby Rattlesnake. (Te Ata). Children's Book Press.

Mosionier, Beatrice (formerly Beatrice Culleton) (Métis)

Beatrice Culleton wrote *In Search of April Raintree* based on her own life experiences as a Métis child in foster care. The book became popular in schools, although it was not intended for a children's audience. Released in an edited school version, Beatrice began writing for children. She has been involved in Aboriginal publishing for many years, first with Pemmican Publications and most recently with 7th Generation Books. She is currently residing in Toronto.

1996

Christopher's Folly. Pemmican Publications.



1985

Spirit of the White Bison. Pemmican Publications.

1984

April Raintree. Pemmican Publications.

Odjig, Daphne. (Odawa)

1971

Nanabush and Mandowin. Ginn.

Nanabush and the Chipmunk. Ginn.

Nanabush and the Dancing Ducks. Ginn.

Nanabush and the Rabbit. Ginn.

Nanabush and the Rosebushes. Ginn.

Nanabush and the Spirit of Thunder. Ginn.

Nanabush and the Wild Geese. Ginn.

Nanabush Loses His Eyeballs. Ginn.

Nanabush Punishes Racoon. Ginn.

Pelletier, Darrell (Cree)

Darrell Pelletier was raised in Moose Jaw, Saskatchewan. He graduated from both the Saskatchewan Indian Federated College and the Saskatchewan Urban Native Teacher Education Program. He published the five titles in the Alfred Series while still in university.

1992

Lisa and Sam. Gabriel Dumont Institute.

Alfred's First Day at School. Gabriel Dumont Institute.

The Big Storm. Gabriel Dumont Institute.

The Pow Wow. Gabriel Dumont Institute.

Alfred's Summer. Gabriel Dumont Institute.

Plain, Ferguson (Ojibwa)

Ferguson Plain is an Ojibwa of the Bear clan, Sarnia First Nations, Ontario. He is an artist, writer, storyteller and educator. In 1993, he was awarded the Commemorative Medal for his contributions to Canada.

1996

Rolly's Bear. Pemmican Publications.

1994

Grandfather Drum. Pemmican Publications.

1993

Amikoonse: Little Beaver. Pemmican Publications.

1992

Little White Cabin. Pemmican Publications.

1989

Eagle Feather: an Honour. Pemmican Publications.

Taylor, C. J. (Mohawk)

C. J. Taylor lives in Chateauguay, Quebec. Her father is from Kahnawake. Her work as author and illustrator has been motivated by her response to the Oka crisis of 1990, when she found herself living in a community at war with her people. She seeks to raise awareness about First Nations cultures through her books.

1995

The Monster from the Swamp. Tundra Books.

1993

How We Saw the World: Nine Native Stories of the Way Things Began. Tundra Books.

The Secret of the White Buffalo: An Oglala Legend. Tundra Books.

1992

Little Water and the Gift of the Animals: A Seneca Legend. Tundra Books.

1991

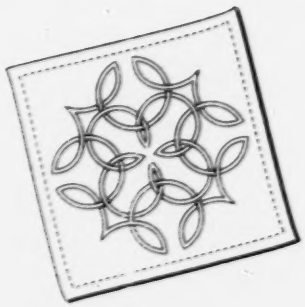
The Ghost and Lone Warrior: An Arapaho Legend. Tundra Books.

1990

How Two Feathers Was Saved From Loneliness: An Abenaki Legend. Tundra Books.

Sneve, Virginia Driving Hawk (Dakota)

Virginia Driving Hawk Sneve spent her childhood on the Rosebud Sioux Reservation. She was named 1975 Woman of Achievement by the National Federation of Press Women. Noted for her series of junior novels featuring Dakota protagonists, illustrated by Oren Lyons (Onondaga), her most recent works have been information books about the diverse First Nations of the United States. Ms. Driving Hawk Sneve has worked as a high school counsellor, tribal college faculty and entrepeneur.



1996

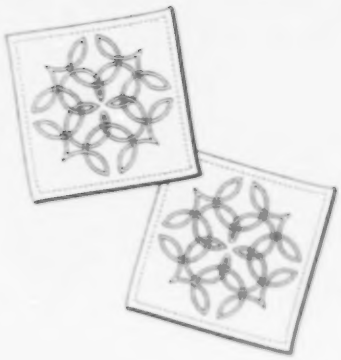
The Cherokees. First American Series. Holiday House.

1996

The Cheyennes. First American Series. Holiday House.

1995

The Hopis. First American Series. Holiday House.



1995

The Iroquois. First American Series. Holiday House.

1994

The Nez Perce. First American Series. Holiday House.

1994

The Seminole. First American Series. Holiday House.

1993

The Sioux. First American Series. Holiday House.

1993

The Navajos. First American Series. Holiday House.

1989

Dancing Teepees: Poems of American Indian Youth. (Steven Gammell) Holiday House.

1975

They Led a Nation: Biographical and Pictorial Essays of 28 Dakota Leaders. Brevet Press.

1975

When Thunder Spoke. (Oren Lyons). Holiday House.

1972

High Elk's Treasure. (Oren Lyons). Holiday House.

1972

Jimmy Yellow Hawk. (Oren Lyons). Holiday House.

Stroud, Virginia (Cherokee - Creek)

Virginia Stroud was born into the Cherokee and Creek nations and adopted into a Kiowa family. She is a senior artist whose paintings and prints are widely collected and shown throughout the United States. She has a unique and colourful painting style which focuses on the traditions of her peoples.

1996

The Path of the Quiet Elk: A Native American Alphabet Book. Dial Books for Young Readers.

1995

A Walk to the Great Mystery. Dial Books for Young Readers.

1995

The Story of the Milky Way. (Joseph Bruchac and Gayle Ross). Dial Books for Young Readers.

1994

Doesn't Fall Off His Horse. Dial Books for Young Readers.

Swamp, Chief Jake (Mohawk)

Jake Swamp was born on the Akewsasne Mohawk First Nation, New York. He is the founder of the Tree of Peace Society, an international organization promoting peace and conservation. Chief Swamp has delivered the traditional Thanksgiving Address of the Six Nations Confederacy throughout the world. Erwin Printup, Jr. (Cayuga - Tuscarora) illustrated the text.

1995

Giving Thanks: A Native American Good Morning Message. (Erwin Printup, Jr.). Lee and Low Books.

Wheeler, Bernalda (Cree)

1993

The Bannock. SRA Group

1991

I Can't Have Bannock But The Beaver Has A Dam. Peguis Publishing Ltd.

1992

Where Did You Get Your Moccasins? Peguis Publishing Ltd.

Wheeler, Jordan (Cree)

Jordan Wheeler is a Cree from Manitoba. He writes for both young people and adults and is currently working as a script writer for such projects as the CBC series, "North of 60". Bill Cohen is from the Okanagan Nation and is a graduate of the En'owkin International School of Writing.

1994

Just a Walk. (Bill Cohen). Theytus Books.

1992

Tapping the Gift: Manitoba's First People. Pemmican Publications.

Yerxa, Leo (Ojibwa)

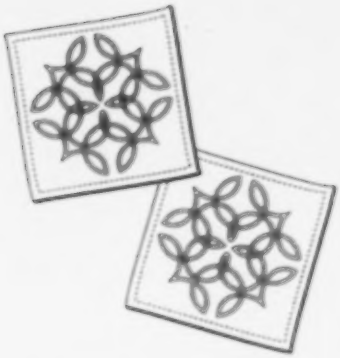
Leo Yerxa was born on the Little Eagle First Nations, near Fort Frances, Ontario. He grew up hunting and fishing with his father. Beginning his artistic career as a young man, Leo has worked for many institutions including the Royal Ontario Museum, the Canadian Museum of Civilization and the Royal Canadian Mint. He was awarded the prestigious Amelia Frances Howard-Gibbon Illustrator's Award in 1994 for his book, *Last Leaf, First Snowflake to Fall*, becoming the first First Nations artist to be so honoured.

1995

A Fish Tale: or the Little One That Got Away. Douglas and McIntyre.

1993

Last Leaf, First Snowflake to Fall. Groundwood Books.



Other Recommended Authors

There are those authors whose books on First Nations and Métis topics show insight and sensitivity. These authors frequently have close connections to the Aboriginal community and balance their writing with research. Iris Loewen, Betty Dorion, Peter Eyvindson and Paul Goble are authors whose works are effective resources for teachers working in cross-cultural classrooms.

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